The Mothers Counsell
OR,
Liue within Compasse.

Being the last Will and Testament to her *dearest Daughter.*

Printed at *London* for *Iohn Wright*, and are to be sold at his Shop in
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BRITISH MUSEUM

Good Counsell to the *Christian Reader.*

1. THat you keepe a narrow watch ouer your heart, words, and deedes continually.

2 That with all care the time be redeemed that hath been idly, carelesly, and vnprofitably spent.

3 That once in the day at least, priuate prayer, and meditation bee made.

4 That care be had to doe, and receiue good in company.

5 That your family be with all diligence and regard, instructed, watched ouer, & Christianly gouerned.

6 That no more care bee spent in matters of this world, then must needs.

7 That you stirre vp your selue to liberalitie to Gods Saints.

8 That you prepare your selues to beare the Crosse, by what meanes soeuer it shall please God to exercise you.

9 That you giue not the least bridle to wandring thoughts.

10 That you bestow some time in mourning, not onely for your owne sinnes, but for the time and age wherein you liue.

11 That you looke daily for the comming of our Lord Jesus Christ, for your full deliuerance out of this world.

12 That you acquaint your selues with some godly person, with whom you may conferre of your Christian estate, and open your doubts, to the quickning of Gods graces in you.

M. R.

The

The Mothers counsell,

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Being the last Will and Testament *to her dearest Daughter*, which may serue for a worthy Legacie *to all the Women in the World*, which desire good report from men in this world, and the grace from Christ Iesus *in the last day.*

Liue within Compasse.

In Chastitie.

Learn my Daughter vnderstand, that Chastity is the beautie of the soule and puritie of life, which refuseth the corrupt pleasures of the flesh, onely possessed of those who be

[illegible] cleane and undefiled; and it commeth either in Saeces virginitie, or in [illegible]

The chaste soule is a rich chamber, [illegible]

The most bountifull God is a chaste and pure Spirit, and therefore above all things that wouldest call upon him with chaste prayers.

If the body be not kept pure and unspotted from whoredome, the Soule can hardly be fervent in devout prayer.

Pure chastity is beauty to the Soule, grace to the body, and peace to all worthy deeds.

Beautie is like the flowers of the Spring, but chastitie like the starres in heaven.

So must the flesh be nourished, that it may serue thee; so must it be tamed, that it be not proud.

As nothing is more vile than to be overcommen of the flesh, so nothing is more glorious, than to overcome the flesh.

Virginitie is the figure of chastitie.

Chastitie is a vertue of the soule, whose companion is fortitude.

Chastity is the seale of Grace, the Rule of deuotion, the marke of the Iust, the refuge of virginity, the glory of life, and a comfort in Martyrdome.

Idlenesse is the enemy to chastity.

Chastity without charity, is a Lamp without oyle.

Chastity and modesty are sufficient to enrich the poore: And wise men in marriage, rather make choyce of honesty and vertuous, then lasciuiousness of behauiour with great Lands and rich possessions.

If chastity bee once lost, there is nothing left precious worthy in a woman.

The first Key to chastity, is to know the fault, the next, to auoyde it.

Where necessitie is ioyned vnto chastity, there Authority is giuen to vncleannesse; for neither is the chaste which by feare is compelled, neither is that honest which lacke of meane is obtained.

Doe not say thou hatest a chaste minde, if thine eye be wanton: for a lasciuious looke is a signe of an inconstant heart.

Amongst all the ranckes of a Christian soule, none is more hard then the powres of a chaste minde, for the fight is continuall, and the victorie rare.

Chastity

Chastity with the raines of Reason bridleth the rage of lust.

A chaste eare cannot abide to heare that which is dishonest.

True felicity though hid from mortall eyes, yet is it the object of a chaste spirit.

The first felicitie that a chaste woman shall haue after this life, is the rest of her Soule in Christ: the second shall be the immortalitie and glory of her body.

That chaste woman hath got to the height of felicitie, whom no feare troubleth, no pensiuenesse consumeth, no carnall concupiscence tormenteth, no desire of worldly wealth afflicteth, nor any foolishnesse moueth vnto mirth.

A chaste woman is to be measured not by her beauties, but by her vertues.

A woman is the wonder of Nature if she wrong not Nature.

A chaste woman is an admirable Angell, till she be drawne by angells to become a Deuill.

Women that are chaste when they are trusted, proue often wantons when they are causelesse suspected.

A virgins heart is like the Cotton tree, whose fruit is so hard in the Bud, that it

t soundeth like steele, and being ripe puts
orth nothing but wooll.

Chastitie is a veile which Innocents adorne,
n'vngatherd rose defeded with the thorne.
O Chastitie the gift of blessed soules,
omfort in death, a crowne vnto the life,
which all the passions of the minde con-
trols,
dorne the minde, and beautifies the wife;
hat grace, the which nor death, nor time
attaints,
Of earthly Creatures, making heauenly
Saints.

Penelope in spending chaste her dayes,
as worthy as *Vlysses* was of prayse.

Beleeue't, a woman cannot take vpon her
with Beauty, Riches, nor with hie nobility,
to claime the true deserued praise of honor,
if chastitie doe faile by her fragilitie;
for that's the vertue which defends her ho-
nor.
Chastitie is strong, when all that wooe
shall resist, and turnes them vertuous too.
Vnchaste words vtter'd to a vertuous dame,
turne and defile the speaker with red shame.

A Wife is like a garment vs'd and torne,
A Maid like one made vp, but neuer (worne.
Gold is not knowne by sight, but by the teſt:
Thought makes not chaſte, but tryall prones them beſt.
Misfortune ſtill ſuch proiects doth purſue,
He makes a falſe Wife that ſuſpects a true.

Their carriage, not their Chaſtitie alone,
Muſt keepe their name chaſte from ſuſpition.

Out of Compaſſe in *Chaſtitie*,

Is Wantonneſſe.

WAntonneſſe when it turnes to luſt, in a womans boſome, is a diſtre againſt reaſon, a furious and vnbridled appetite, which letteth all good motions in her vnthro, and leaueth no place for vertue.

Hymns and infants knits at the heeles of subjected wantons.

Wantonnesse is an enemy to the purse, a foe to the person, a canker to the minde, a corrosive to the conscience, a weakner of the wit, a betrayer of the senses, and lastly, a mortall bane to all the heate; so that thou shalt finde pleasure is the path-way to perdition, and wantonnesse the lead-stone to ruth and ruine.

Wantonnesse maketh a woman covet beyond her power, to act beyond her nature, and to die before her time.

Sensuall and wanton vice hath ever these three companions. First, blindnesse of understanding; secondly, hardnesse of heart; and lastly, want of Grace and perfection.

Wantonnesse is inseparably accompanied with the troubling of order, with impudency, sloth, and dissolutenesse.

Adultery destroyeth not procreation, but onely pleasure.

Wantonnesse is a strong tower of mischiefe, and hath in it many keepers and many defenders, as Fondnesse, Anger, Valenesse, Discord, Love, and Longing.

Every

a Cheese good Mustard makes not for every man a good wife, no more than one dish of meat can please all stomachs; but every vntill woman makes an absolute ill wife, as a drop of Coloquintida marres the whole pot of pottage.

Wanton dwarfe-women, no foolish ones, are the worst to make wives of; for the first brings forth but a race of Pigmies, and for the latter, there is nothing so tedious as a shee-foole.

Wantonnesse is attended on by riot, and they two impaire health, consume wealth, and transforme a woman to a beast.

Wantonnesse is a sin of no single rank: No ordinary station, that weare wallets vnattended with a traine of misformes more at the heeles.

Corrupt company is more infectious than corrupt aire; therefore let women be chaste in their choise; for that sort of thy selfe that could neuer bee expounded; thy companion shall be thy commentarie, lay open to the world: for it is seene by experience, that if those which are neither good nor euill accompany with those that are good, they are transformed

formed into their derme. If those that are neither good nor euill consort with those that are euill, they are incorporated to their vices. If the good companie with the good, both are made the better; if the euill with the euill, both the worse; for such as the companie is, such is the condition.

Where be foure vices a wanton woman is euer most troubled with, slouthfulnesse, carelesnes, vaine curiositie, and niceneſſe.

Hate and Disdain shines in a wantons eyes;
Deceit and Treason in their bosome lies.

Th'are mad that thinke by any meanes to stay
A wantons mind that indispos'd to stray.
Such is the crueltie of women kind,
When they haue shaken off the shamefac't
With which wise nature did them strongly bind,
T'obey the hests of mans well ruling hand,
That then all rule & reason they withstand,
To purchase licentious liberties.
But vertuous women wisely vnderstand
That they were borne to Humilitie,
vnlesse the Heauens them list to lawfull
Soueraignetie.

'Tis

'Tis certaine that the wanton woman neuer
Loues Beautie in her sexe, but Loathe euer.

There cannot be a greater clog to man,
than to be troubled with a wanton woman.

'Tis euermore obserued amongst men,
that be the Eare or Eye:
A wanton eye doth guide her wit,
and not her wit her Eye.

Loose women doe repine their sinnes to
heare,
and folly flings, if counsell touch the neare.
The foolish and the wanton women vile
T'obey them most, who doth them most
abuse:
A witlesse foole & wanton we may guesse,
that leaues the more, & takes her to the lesse.
When wantons finely sooth their owne de-
fects,
their best deceits do proue the greatest Arts.

Line within Compasse

In Temperance.

ABuse not thy body in the words by
Surfet, Riot, or any other disorder,
though

through all stout-hearted abilities of strength; for youth and Nature passe over many passages that are growing till their age.

Live temperately and courteously, that thou mayst dye patiently; for he that lives most honestly, will dye most willingly: and for thy long sleepes and better health in earth, make not thy bed with too much unnecessary physicke, but furnish thy selfe in time of plentie to lay up for it selfe and others in the time of want; for surely her end shall be safe and happie that death finds with a sweet body, but a strong soule.

Strive not to groane under the hand of sickenesse; for as sometimes it purgeth the body from intemperate humors, so doth it oftentimes the soule from more dangerous securitie, and the rather, since there is no perfect health in this world, but a neutralitie between sickenesse and health.

The eyes are the instruments of lust, therefore make a covenant with them, that they betray not thy heart to wantonnesse.

Suffer with those that suffer, be comfortable with those that are comfortable: in short

thou be glorified with those that are glo-
rified.

True grace and Temperance doe not
lift vp, but humble a good woman; there-
fore she is not yet partaker of true grace
which doth not walke in humilitie of
heart. The fruemes of Gods grace doe
flow downwards, not vpwards.

God creates of nothing, and he repaires
of nothing; that therefore thou maist be
partaker of the Regeneration and Repa-
ration, be nothing in thine owne eyes, that
is, attribute nothing to thy selfe, arrogate
nothing to thy selfe. Women are weake
and fraile; but iudge none frailer than thy
selfe: to be inferiour to all, hurts none,
to be abuse any, offends many.

Temperance is an enemy to lust, and
lust is an euer-waiting seruant to the plea-
sures of high bloods.

Temperance calleth a woman backe
from all grosse affects and carnall appe-
tites, and lets her neither exceed in
foolish reioycing, nor in vngodly sor-
rowing.

She is firmely to be accounted tem-
perate, which from the ground of reason
can gouerne and bridle the vice of sensu-
alitie,

alitie, and all other grosse affections of the minde, and passions.

Temperance is the true peace-maker in all the tumults betweene reason and passion.

When the vntamed passions of a ma man haue their full carreere, and are neither ouer-ruled with Temperance nor discretion; then is the soule lost and forsaken, or at least, deformed and miserable; and the more delicately the body is handled, the more stubbornly it wrastleth against the minde; for the beastie burthen of the body is onely the oppression of the soule.

Shee cannot commend Temperance that imagineth the best felicitie to consist in pleasure.

O it is Temperance, with his golden squire
Betweene our passions, measures out a mean,
Neither to melt in pleasures hot desire,
Nor fry in heartlesse griefe & dolefull teen:
Thrice happie shee that stayes them both betweene.

O in what safetie Temperance doth rest,
When it finds harbor in a modest brest.

Of all Gods workes which doe this world adorne,
There's none more faire, more sweet or excellent (forme,
Then womans body, both for power and
Whilst it is kept in temperate gouernment.

'Tis harder for to leaue faire continence
In ioyous pleasure than in grieuous paine,
For sweetnes doth allure the weaker sense
So strongly, that vneath it can refraine
From that which feeble nature couets fain;
But griefe and wrath that be her enemies
And foes of life, shee better can refraine,
Yet vertue vaunts in both their victories.

Let Wolues and Beasts be cruell in their (kinds,
But women meeke, and of faire temperate mindes.

Though men mindes can couer with bold fierne looke,
Pale womens faces are their owne faults bookes. (win,
Those vertues that in women praise doe
Are sober shewes without, chaste thoughts within;
True faith & due obedience to their make,
And of their children honest care to take.

They

They melt with words as wax against the Sunne,
So weake in many women's modeſtie,
For what ſometimes they moſt would ſeeme to ſhield,
Another time vnaskt, poore ſoules they yeeld.

Out of Compaſſe,

in Temperance.

Madneſſe.

A ſpare woman is like a rough ſtirring horſe, and as he muſt haue a ſharp bit, ſo muſt ſhee haue a ſharp reſtraint.

As a blocke though it be decked with gold, pearles, gems, and pyecious ornaments, is not to be regarded except it repreſent the ſhape of ſome thing: euen ſo a woman be ſhe neuer ſo rich and glorious, yet if ſhe want obedience, ſhe is of no account or eſtimation.

Such ladies as would rather haue fooliſh husbands whom they might rule, than to be ruled by wiſe men, are like them that would rather leade a blind

man in an vnknowne path, then follow one that can both see and knoweth the way directly.

She that forsakes her husband because she dislikes his manners, is like her that forsakes the Honey least the Bee might sting her.

They which sacrificed to Iuno the goddesse of married women, tooke euer the galls from the beasts which they sacrificed; signifying thereby, that all anger, madnes, and displeasure should euer be farre from married couples.

In these points women and fooles hold small difference; they are full of vaine affections, they are curious and peeuish to please, and euer wilfull to disobey.

There is no creature that more desireth honour, and worse keepeth it than a mad woman.

The intemperate woman with her lightnesse, and children with their small knowledge, occupy their minds in things present: but vertuous wise women do thinke on that is past, they ordaine for that which is present, and with great study and care prouide for the time to come.

There are in outragious womens eyes two

two severall sorts of teares, the one as
grosse, the other of deceit.

Beautie in womens faces, and outra-
gage in their hearts, are two enemies
which fret life, and waste goods.

Bad women for a little goodnes looke
for a great recompence, but for much
evill no chastisement.

A fierce beast and a dangerous foe is
an outragious woman to a Common-
wealth: for she hath much power to doe
much harme, and is not apt to follow
any goodnesse.

A mad woman once defamed believes
after in no woman vertue, but defames
all to make her owne vice worthie of a
companion.

The tongue of a mad woman is a dis-
perse instrument, nimble to doe mischiefe:
for commonly by it friendship is decayed,
wealthy riches diminished, the life most
miserably lost, and infamy and immortall
tall paine purchased.

Such a mischievous evill is the fume of
detraction in the heart of a proud and lew-
rude woman, that there is neither bond
familiaritie, accustomed fellowship, nor
causes of supposed friendship, neither pro-

beautifull, let her use such things as become her beautie; but if she seems foule, then let her make good with good manners the beautie which her face lacketh.

As the body being alwayes applied with labour loseth his strength, and so perisheth; so doth the mynde of a woman oppressed with passions and pleasures of this world, lose the grace, lust, and desire which shee had to the rest of eternall life to come.

Excesse of passions may ever hurt, they can never profit.

Where sensualitie reigneth, (especially amongst women) there reason taketh no place.

A madde woman knoweth things done, but a discreet woman considereth things long before they come to passe.

Praise and discretion can never be couples together.

From idle wit there springs a brain-sick will,
Which wise men lust, which foolish make a god;
This in the shape of vertue reigneth still,
But 'tis the onely vice, one worst and odde.

Will

Will puts in practice what the wit deuiseth,
Will euer acts, and wit contemplates still,
And as from wit the power of wisedome
riseth,
All other vertues daughters are of will.
The heedlesse will true iudgement doth
ensnare,
Who's rul'd by it doth never want her care.
Where womens actions measure no regard,
There lawlesse will is made his owne re-
gard.
Such is the cruelty of women kinde,
When they haue shaken off the shame-fac't
band,
With which wise nature did them strongly
binde
T'obey the hests of mans well-ruling hand,
That then all rule & reason they withstand,
To purchase a licentious liberty:
But vertuous women wisely vnderstand,
That they were borne to base humilitie,
Vnlesse the Heauens them list to lawfull
soueraignty.
What iron hand, or what sharp mouthed
bit,
What chain of Diamond, if such might be,

an bridle womens wrath, or conquer it,
nd keepe them in their bounds, and true
degree?

Craft makes a woman oft appeare in
shew,
Merry and lad, when shee is neuer so.
The louely looke, the sighs that storme so
sore,
The due of deep dissembling doubtfulnesse,
These may attempt, but are of power no
more,
When beauty leanes to wit & soothfastnes.

Liue within Compasse: in Beautie.

There is nothing harder for a woman
then to know her selfe: for blinded
with beautie and selfe-loue, they flatter
themselues in all things.

There is in euery woman three pow-
ers, which make vse of beauty: a desire
of pleasure bred in the beautie of the bo-
dy, and a good opinion conceiued onely
good things betweene flesh and there is
continuall strife in them, the
flesh

the opinion hath the mastery, it maketh a woman sober, chaste, discreet, & quiet: but when desire getteth ỹ vpper hand, it maketh her lustfull, riotous, couetous, & vnquiet.

Three things a woman ought to hold remarkable, her soule, her body, the substance of this world: The soule first, because it is a thing beautifull, & immortall, made after the shape of God himselfe: The body next because it is faire, and is the case and sepulcher of the soule, and the nearest instrument to the secret spirit: lastly the substance of this world being necessary, and the principall instruments and tools of the body. Let then the eyes of euery woman inward minde first respect the beautie of her soule, then the comelinesse of her body, and lastly, the necessitie of riches.

[illegible] that louely beautie [illegible] vertue, [illegible] either lacke that [illegible] commonly, or else lose [illegible] with great paine.

[illegible] that is in [illegible] beautie [illegible] [illegible] vpon [illegible] [illegible] escape the [illegible] [illegible] [illegible]

Beautie in this world is the delight of
houre, and the subiect of many dayes;
but in the world to come, eternall rest and
long ioy.

Beautie is of two sorts, as of the body,
which is a fewly composition of all y mem-
bers, wherein all the parts with a certain
grace agree together; and the other of the
minde, which is a constancy meet for
the excellency of man y woman, and that
wherin their natures both differ from other
liuing creatures; for as the outward beauty
inuiteth & reioyceth the eies, so this shining
in their liues by order & moderation, both
in deeds & words, draweth vnto them the
hearts of them among & whom they liue.

Beauty is such a singing good, that it can
be scarce possessed, before it be banished.

The greatest gift that euer heauen be-
stowed on a woman, is beautie, for it
both delighteth the eye, contenteth the
minde, & winneth good fauour of all men.

The beauty of the body withereth with
age, and is impaired by sicknesse, but the
beautie of the soule, which is innocency
and humilitie, can neuer be consumed.

Beautifull countenances is a silent
commendations.

The

The fairest creature that ever God created was the woyse.

Beautie, honor, and wealth, are three deepe perswasions to make love frollicke and men miserable.

In all things visible there is something woyse, something lesse, something equall woyse or lesse: what can be woyse or lesse than beautie or wit?

The Scorpion if hee touch neuer so lightly, inuenometh the whole body; the least sparke of wild-fire sets the whole house on a flame, the Cockatrice kills men with his sight, the sting of love and beautie wounded deadly, the flame of fancy sets all the thoughts on fire, and the eyes of a louer bewitched with beautie, are accounted incurable.

She that is an enemy to beautie is a foe to nature, and she that vants on beautie is a high traytor to nature.

Beauties that should be concealed, and greatly discouered, are faire lights put out to entice to an vnhospitable lane.

Beautie without honesty is poyson preserued in a box of gold.

Let not a woomans beauty, but her vertus be her dower, for her good deeds will

remains when age hath taken her beautie from her.

Let no woman striue to excell in beautie, but hold the golden meane, which is the true mediocritie and best part of any action, and must be vsed in all things: it containeth the full effects of goodnesse touching gouernment, and tranquillitie concerning the soule.

Curiositie and extremity banished woman from the first moderation of her nature.

To liue on the mountaines, and haue too much heat, is to be sunne-burnt; to liue in the valley and haue too little, is barren; to hold the meane is euer most fruitfull.

'Tis sacred Beautie is the fruit of light,
The curtesie that speaks before the tongue,
The feast of soules, the glory of the lights,
Enuy of age, and euerlasting young,
Pitties commander, *Cupids* richest throne,
Musicke entranced, neuer dully sung:
The summe and court of all proportion.
And that I may dull speeches least afford,
All Rhetorickes flowers in lesse than a word.

'Tis

Mans conquereſſe, and feminine renowme?
Most ioyned wish loue, who deare yet euer
For Beauty is cheape, except louers eye be-
Beauties is ſtill an Adamant to all,
And Natures buſiest paſſengers doth call.

Beautie in ſelfe doth of it ſelfe perſwade
The eyes of men without an Orator:
What needeth then Apologies be made,
To ſet forth that which is ſo ſingular?
O how can Beauty maſter the moſt ſtrong,
And ſimple Truth ſubdue auēging wrong?
O what is he whoſe youth can ſay, he loues
Or who ſo old that womens beauty moues
Neuer were cheeks of roſes, locks of amber
Ordaind to liue impriſon'd in a chamber.
Heauen made Beauty like it ſelfe to view,
Not to be locke vp in a ſluttiſh mew:
A roſie vermions cheeke is heauens gold,
Which all men ioy to touch, all to behold.

The

The ripest corne dyes if it be not reapt,
Beauty alone is lost too char'ly kept.

Out of Compasse in Beautie,

Odiousnesse.

TO exceed Nature or thy condition, is a ryotous excesse in lust, apparell, or other ornament, it is also a part of pride, and contrary to decency and comlinesse.

Excesse of bravery brings a woman of wealth quickly to povertie, and excesse of beautie to hate and odiousnesse.

They that rather delight to decke their bodies than their soules, seems women rather created for their bodies than their soules.

As the weed cannot be esteemed precious for the faire flower which it beareth, so ought no woman to be accounted vertuous for the gay garment she weareth, or the beauty she borroweth.

Beautie may be overthrowne with age,

and apparell consumed with moaths: what folly is it then for women to delight in that which an houre can waste, or a very little worme destroy?

Raine can never cause the Corne to bring forth any fruit which is sowne upon hard stones, nor speech cannot perswade a proud woman to become an enemy to braue apparell.

Gorgeous garments are markes of pride, and nests of riotous nesse.

As a man would iudge one to be ill at ease which weareth a plaster upon his face, or one that hath beene scourged to be punished by the Law; so doth painting betoken in a woman, a diseased soule marked with adultery.

As it is no wisedome in admiring the scabard to despise the blade, so is it meere folly to praise a woman for her brauery, & discommend her for her modesty.

Odious is that beautie which respecth not with the face.

If by the ciuill Law the child may haue an action of the case against him which shall deface the portraiture of his father, we may well imagine what action God will haue against those women which by

artificiall painting, seeke to couer his owne vnworthinesse.

Painting hastens wrinkles before old age come.

All kinds of painting, artificiall garnishing, and colouring of haire, was forbidden among the Spartans, despised of wise men, and loathed of good men.

There are three things which cost dearly, and consume quickly; a faire woman that is vnchaste, a rich garment that hath many cuts, and a wealthy stocke in the hands of an ill husband.

The tongue of a bitter woman pierceth deeper than her eyes.

A painted womans sorrowes, howsoeuer extreme, ought not to be redressed: for being trimmed vp with dissimulation, she should not be beleeued.

A painted womans eyes haue two seas of teares, the one of sorrow, the other of dissimulation.

False beautie in the faces of women, & folly in their heads, are two wormes that fretteth life, and wasteth goods.

Ill women for little goodnesse looke for great praise, but for much euill no chastisement.

A fierce beast and a dangerous enemy to the common-wealth is a wicked woman, for shee is of much power to doe much harme.

An ill womans heart is full of holes, apt to receive, but not to retaine.

He that can endure a curst wife, needs not feare the Deuill for his companion.

The closet of a bad womans thought is ever open, and the depth of her heart hath a string that stretcheth to her tongues end.

A painted womans face is a liner smeared with carrion, her beauty baits of dead wormes, her lookes nets, and her words inticing charmes.

An inconstant faire woman may be likened to Praxiteles Pictures which hee made of Flora, before which if one stood directly, it seemed to weepe; if on the left side, it seemed to laugh; if on the right side, to sleepe.

A sparke of beautie burnes a world of creatures,
When it is of sophisticated features.

O beauty, still thine Empire swims in blood

And

And in thy peace warre stores himselfe of food.
Beautie a begger, fie it is too bad,
When in it selfe sufficiency is had:
It was not made to please the wandring eie,
But an attire t'adorne sweet modesty.
If modesty and women once doe seuer,
Farewell all fame, farewell all name for euer.

O beautie that betrayes thy selfe
to euery amorous eye,
To trap thy proud professors, what
is it but wantons try?
Where through it seldome haps, the faire
as from meane deceits to flye.

Force, war, and woe, doe wait at beauties gate,
Time lost, lawlesse sports, & priuy grudge,
And last fierce doome is but a partiall iudge,
Who yeelds for seruice shame, for friendship hate.
The Bees of Hybla haue besides
sweet honey, smarting stings;
And Beautie doth not want a baite
that to repentance brings.

The faireſt cheeke hath oftentimes a ſoule
Leprous as ſin it ſelfe, than hell more foule.

Liue within Compaſſe:
in Humilitie.

SHee that gathereth vertues without Humilitie, raiſeth but againſt the winde, and loſeth her labour.

Happie is that woman whoſe calling is great, and her ſpirit humble.

Humilitie is a twinne to Chaſtitie and Nobilitie, and as neceſſary in a woman as her virginitie.

Nothing can repaire a betrayed Chaſtitie but true Humilitie.

Seeing the Countrey where I owe my deſires to dwell in, is high and heauenly, and the way thither Lowlineſſe and Humilitie, why then deſiring this Countrey, ſhould they refuſe the way?

There are three degrees of Humilitie: the firſt, of Repentance; the ſecond, in deſire of Righteouſneſſe; and the third, the workes of mercy.

She that cannot haue what ſhe would, muſt

must be humbly content with what shes can get.

Sufferance maketh women Angels, but pride maketh them Deuils.

Let not thankes waxe old, when gifts are in thy possession.

She that refuseth to buy good counsell cheape, shall buy repentance deare.

Mocke not at any in misery, but by it auoid the like misfortune.

Giue no braine and vnnecessary gifts, as is Armour to thy maids, Bookes to thy plow-swaine, or Nets to a Student.

Let thy best apparell be Iustice, and thy vppermost garment Chastitie; so shalt thou be happy, and thy dayes prosper.

Let Vertue be thy life, Humilitie thy loue, Honour thy fame, and Heauen thy felicitie.

Let not thy bounty exceed thy meanes, nor thy free mind thy modesty, keepe thine eye in equall pace with thine eare, and thy tongue short of thy feet.

Rather liue wal'd vp with an Anchorite, than houl'd with an euill woman.

Be not secure, lest want of care procure thy calamitie; nor too carefull, lest

penfull thoughts oppresse thee with misery.

Behold thy selfe in a Looking-glasse, and if thou appeare beautifull, doe such things as becomes thy beautie; but if thou seeme foule, then performe with good manners the dutie which thy face wanteth.

If thy Parents bare poore, supply their want with thy wealth; if froward with age, beare patiently with their imperfections.

Live and hope as if thou wert not to live a moment.

Never wish impossible wishes, for it argueth but a wanton passion, or a most greedy covetousnesse, both grounded on folly.

To friuolous questions silence is ever the best answer.

Beware what thou grantest in any sort, for inconveniences follow one in the necke of the other.

If thou doubt in any thing, aske counsell of the wise, and be not angry at their reproofe, least (as Martiall the Poet said) it be truth that thou loveſt, not truth.

She that talketh much to little purpose, is like him that sailes with a side-winde, and is borne to a wrong shoare.

As a woman without humilitie is unpleasant, so humilitie without sensuritie draweth neare to prostitution.

She only may properly be called a woman that in her behauiour gouerneth her selfe like a woman, that is to say, conformable to such things as reason willeth, and not as the motions of sensualitie requireth.

Where any demand is a test, the fittest answer is a scoffe.

Rather labour to be deliuered from contempt, than practise to be reuenged.

The eye can neuer offend if the minde would rule the eye, but where there is deuision, there is euer confusion.

Solitarinesse is the onely sle enemy that separateth both woman and man from doing well.

Liking is not alwayes the childe of beautie, but iealousie is euer the lusse harbenger to disdaine.

She that will needs stirre affections in others, must first shew the same passion in her selfe.

Shee that blameth another, must first

first be blameleſſe her ſelfe, eſpecially in the matter ſhe blameth another for.

Forbearance of ſpeech is moſt dangerous when neceſſitie requireth to ſpeake.

Humilitie is aged, hoary, gray,
With looke full lowly caſt, and gate full ſlow:
Who on a ſtaffe his ſteps doth ſtay,
To whom who comes muſt euer ſtoope moſt low;
For ſtrait and narrow is the way that he doth ſhow.
Humilitie to heauen is ſtep and ſtaire,
Both for deuotion, ſacrifice, and prayer.

The bending knee in ſafetie ſtill doth goe,
when others ſtumble, as too ſtiffe to bow.

Ah, God ſhield maid, that any one
ſhould learne to looke aloft:
This reed is rife, that oftentimes
great climbers fall vnſoft.
In humble dales is footing faſt,
the troad is not ſo tickle:
And though one fall through heedles haſt,
yet is his miſſe not mickle.

As

As on th'vnsauory stock the Lilly's borne,
And as the Rose growes on the pricking thorne:
So modest life, with sobs of glorious smart,
And cryes deuout, comes from an humble heart.
More honor's in humilitie,
Than safetie is in wals:
Ill liuers proue not monuments,
But liue onely in their falls.

Meeknesse this noble vertue and diuine,
Doth make a woman still so rare and od,
As in that one she most resembleth God.

Euer as rage kindleth the fire of wrath,
Meeknes to quench it store of water hath.

Out of Compasse in *Humilitie*,

Pride.

PRide perceiuing Humilitie to be honourable, desires oftentimes to be couered with her garment, for feare least appearing alwayes in her owne likenesse, she

she should be little regarded.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration and changeth Kingdomes, even in two mens dissentions.

That kind of fantasticke contemplation which tends to solitarinesse, is but a glorious title to proud idlenesse.

The proud conceit of young women, is, that they can speake wisely, when they cannot understand themselves.

When Dogs fall on snarling, Serpents on hissing, and Women on weeping, the first meanes to bite, the second to sting, and the last to deceive.

As rewards are necessary for well-doers, so chastisements are meet for proud offenders.

Pride is alwayes accompanied with Folly, Audacitie, Rashnesse, Impudency, and Solitarinesse: as if one would say that the proud woman is abandoned of all the world, ever attributing that to her selfe which is not, having much more boast than matter of worth.

Prides old first spring in men from so much abundance of wealth, in women from

from too much truſt in beautie, and the flattery of men.

Pride is the mother of Enuie; Strangle her, and her daughter dieth.

She that knowes her ſelfe beſt, will euer eſteeme her ſelfe leaſt.

It is hard for a faire woman not to be proud.

A proud woman is like Theocritus his fiſherman; ſhe onely feeds the vanitie of her fancy with dreames of gold.

If a mans folly make a woman once his equall, her pride will ſoone make her ſelfe his ſuperior.

Women be of ſo tender condition, that they will complaine for a ſmall cauſe, and for a leſſe will riſe vp into infinite pride.

There is no creature that more deſires honour, worſe keeps it, and ſooner loſeth it, than a proud woman.

Proud women in miſchiefs are euer wiſer than men.

It is naturall to a proud woman, to deſpiſe that which is offered her; and death to her to be denied any thing ſhe demandeth.

Sophocles being asked, why, when he brought in the perſons of women, hee made

made them alwayes good, whereas Euri-
pides made them all bad: Because (quoth
he) I present women as they should be,
and Euripides presented them such as
they are.

A proud womans will is like a Sheffild
knife, sometimes so sharpe it will cut a
haire, and otherwhiles so blunt it must
needs goe to the grindstone.

If women be beautifull, they are to be
won with prayses; if coy, with prayers;
if proud, with gifts; if wanton, with pro-
mises; but if good, with providence and
vertue.

Those women which esteeme them-
selues most wise, are commonly the soonest
tickled with self-loue.

A proud womans mind is euer uncer-
taine: it hath as many new devices as a
tree hath leaues, for she is alwayes des-
rous of change, and seldome loueth him
heartily with whom shee hath beene long
conuersant.

Trust not a proud woman when shee
weepeth, for it is her nature to shed teares
when shee wants her will.

A proud woman in her wit is pregnable,
in her smile deceivable, in her frowne re-
uengeable,

vengeable, and lastly in her death accep-
table.

Of grisly *Pluto*, Pride the daughter was,
And sad *Proserpina* the Queene of hell,
Yet doth she thinke her pearles worthy to
(passe,
That parentage with pride so doth she swell;
And thundring *Iove* that hie in heauen doth
(dwell,
And wield the world, shee claimed for her
Or if that any else doth *Iove* excell, (sire;
For to the highest she doth still aspire;
Or if ought higher were, then that doth she
(desire.
O pride the shelf close shrouded in the port
Of this lifes Ocean, drowning all resort.

Pride makes her rounds, for shee hath neuer
(end,
And Soners, for she neuer leaues her noise:
She makes her dumps, if any thing offend,
And to her idoll selfe, with warbling voice,
Sings Hyms & Anthems of especiall choice:
And yet prides quire's put to silence clean,
Wanting a Base, a Tenor, and a Meane.

Pride

Pride is the scourge of sin, the Deuils fee,
The head of hell, the bough, the branch, the tree.
From which doe spring and sprout such fleshly seeds,
As nothing else but moane and mischiefe breeds.
Such is the nature still of haughtie pride,
Can nothing lesse than others praise abide.

A proud maid may her owne musitian be,
Her heads deuice makes pauens to her heart
This hart with lips & pleasures dāceth free,
All but the measures framing euery part;
Like Organs worthy of so sweet an Art,
Her thoughts playes marches on her vaulting mind,
And Memory her Recorder stands behind.

FINIS.

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